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A DIALOGUE BETWEN A DISSENTER AND A CHURCH-MAN Touching General and Particular POINTS.

General, Viz. Of

{ Common-Prayer, Surplice, Cross in Baptizm, } { Kneeling at Sacrament, God-Fathers and Mothers, Baptism it self.

Particular. Of

{ Original Sin, } { General Redemption

Contend earnestly for the Faith, once delivered to the Saints.

London, Printed in the Year, 1689.

A DIALOGUE Between a DISSENTER And a CHURCH-MAN, &c.

Dissenter, WEll met Brother Protestant, in this day when there is so many Fears and Jealousies abroad in the World, one cries one thing, another cries another thing, but none of them can tell what to say.

Church-man, *Why, what do they say, if I may ask you, for I am a Man that do not much enquire after News?*

Dissen. Why some say the *Bishops* will have the *Dissenters* down, and will not allow *Liberty of Conscience*; others say they will be all upon even ground, but it is certain nothing can be before the *Parliament* settle it: But what think you?

Church-m. *I think and hope the* Dissenters *will not have that Liberty that you think they will, for they are a Factious People, and such as will sow Sedition amongst us; and what have been the effect of their having their Liberty but Trouble and unhappy Wars.*

Dissen. Well, but why so fast upon the *Dissenters*, you make as if they were the worst People in the World, you Run upon them; but pray instance in what they are so bad?

Church-m. *Why, they will not comply with the Laws of the Land, and Government of the Church; they will not allow of the* Common-

Prayer, *and* Latteny *of the Church*; *with the* Surplice, *and other Ceremonies of it Eſtabliſhed by Law.*

Diſſen. Firſt you ſay, they will not comply with the Laws of the Land; pray what Law is it that they break? Do not they pay all manner of Taxes, and Exciſe and Cuſtom as others do? All that you can charge them with, is in matters of the Church, and that of their Conſcience; and in that Cauſe whether it be lawful to obey God or Man, judge you: and I hope before we have done, I ſhall find you of a more Charitable temper, and do hope we ſhall better agree, for I delight not in the heats of Paſſion, but had rather do all things in Love; I am perſwaded, were there a right underſtanding of our Principles, you would not have ſo hard thoughts of us: And you ought to put on (if you be the Elect of God) Bowels of Mercy, and yet let us contend earneſtly for the Faith delivered to the Saints, and that Faith let us ſtick and ſtand by; it is but ſome hot ſpirits that will not come to the Touch, that have made all thoſe Differences among us that are. Secondly, in matters of the Church, you ſay they diſagree; well, this is a Point of Conſcience, and we cannot agree with your Church in this, for they hold a Form of Prayer, and we a Spirit of Prayer, and this is a Point to be cleared.

Church-m. *Why, it is clear enough, the Apoſtle commands that Prayers and Supplications be made for all Men (Mark the Word be made) and if made, who ſhall they be made by, but by the holy Men of the Church?*

Diſſen. Well, I grant the Apoſtle doth ſay ſo; but what doth the ſame Apoſtle ſay, Pray in the Spirit, and pray with Underſtanding; now if by the Spirit, not by a Form, for if you go by Form, you tye up the Spirit to that Form; beſide, the Apoſtle bid us walk as you have us for an Example; now if he had intended a Form of Prayer, would not he have given us the Example; now if I muſt follow a Form, I muſt have the Example of the Apoſtles for it, and alſo the ſame that they had; if any Man receive any thing in the Woſhip of God, more then God hath Inſtituted, and Commanded by the Apoſtle,

Apostle, let him be accursed; And do not your Church make the *Common Prayer* a Tradition in the Church, and teach it for a Doctrine; nay, do not they say it is more Sin to neglect that, then it is to neglect a *Sermon* from the Word of God, and they shew it plainly; for if a Man come to the *Sermon*, and not to the *Prayer*, they will nevertheless Excommunicate them from Communion.

Church-m. *You require an Example of the Apostles, well, I will give you the Example of their Lord and Master, when you pray, say, Our Father which art in Heaven, &c. I hope it is will convince you that a Form is lawful, and so end the Controversie shortly.*

Differ. Now you say well, and here I must fall, if I cannot stand; I acknowledge Christ did give this Form, but we must consider two things, first the Reason why this Prayer was given; secondly, the time when it was given; and first the Reason why, because they should not be like the Heathen, which in a Form used long Prayers to be seen of Men, and therefore our Saviour tells them, when you pray, let it be in secret; another Reason was, because as yet they had not the knowledge of Prayer according to the Will of God: Secondly, the time when the Prayer was given, it was when the Apostles were Young, and they had not received the holy Spirit, which our Saviour told them, should lead them into all Truth; so that then it was very necessary, that they might know what to pray for; but as in the Type of the Law, when the Antitype appeared, the Type vanished; so now when the Spirit of Truth appeared, to lead into a Spirit of Prayer, the Form of Prayer must cease; now Christ tells them, as though he should have said, I give you now a Form of Prayer, that you may know how to pray, that so you may be found in your Duty till I go, and then I will send you the Spirit of Truth, and that shall direct you into Truth, without a Form; and besides, when the Holy Ghost came down like cloven Tongues in the days of *Pentecost*, do you think it came with a Form? Besides, if our Saviour had intended Forms, would he not have given more, and seeing he hath given no more, how dare you use more? if it

were

were lawful seeing the Apostle saith, Let him be accursed that add or diminish; besides, you make the Spirit of no effect, for if Christ hath said he will give his Spirit to them that ask, and that that Spirit shall lead into all Truth, and yet you will not trust to that Spirit to lead you; do not you tell our Lord, that you will not believe him nor his Spirit, but will rather pray by the Example of Men then by that Spirit, and so you make it of no effect; tell you, or your Ministers of a Spirit of Prayer, and do not they make a Laugh and a Scoff at it? Oh, for shame, away with this Spirit.

Church-m. *Well, I see you think your self wiser then all the Fathers of our Church, but a Man in his own wisdom may fall; what then do you say that our Prayers were not Pen'd by the Inspiration of the holy Spirit? this is hard judging; but suppose they were writ by Inspiration of the Holy Ghost, what then can you say against it; but that it is good, and ought to be used? but I see you will grow hot upon it, and so we had as good leave of while we are Friends.*

Dissen. No no, I am resolved not to go into any heat, but to go on in Love, for we must contend for the Faith: First you say, I think my self wise, and my Wisdom may fall; I do not think my self wise, but that Wisdom I have, I hope it is from God, and if God doth suffer that to fall, his Word shall not fall; you say it might be Pen'd by the Holy Ghost, well, we will grant it that it was, tho I cannot tell; but do your Bishops and the Doctors of your Church, that Pen'd it, pretend to Infalibility yea or no?

Church-m. *No, our Church holds no Infalibility.*

Dissen. Well, then there is no Church that can claim Superiority (over the Consciences of Men in matter of Religion) but that Church that can claim Infalibility; and if your Church could claim Infalibility, she could not force all Men to believe it, for by that Consequence all that decent from the Church of *Rome*, must be Hereticks indeed, as she calls them, for she claims to her self Infalibility; but if you have no Infalibility, why then do you compel Men to come to that which may be subject to errors as well as themselves? So that make the best of

of them, you cannot make more of them then the Tradition of Men, and what doth our Saviour say of them that teach for Truth the Traditions of Men.

Church-m. *Come come, with all your ado, I do not believe that you can make better Prayers then the Prayers of our Church; and therefore do not despise them (they are good.)*

Dissen. Stay Friend, the excellency of a Prayer does not consist in the multitude of Words, and eloquence of Speeches, for then the *Pharisees* would a had Heaven for their Prayers; besides, we have a precept from our Lord, Use not long Prayers, and vain Repetitions, but my Son give me thy Heart; and God accepts of the broken in Heart; and the Lord saith, If their Prayers be as the Chattering of a Crane, or a Swallow, if it be in sincerity, he will accept it, and he will not despise the day of small things; and the bruised Reed he will not break, but he will bring forth Judgment unto Victory, and many such like places of Scripture, all to show that it is not the Mouth but the Heart that God asks; and beside, there is nothing acceptable to God but what comes from him; now, can another make a Prayer that may sute my Condition; No, none can tell my wants so well as my self.

Church-m. *Why, is there not a Prayer for all Conditions that you can name?*

Dissen. But I tell you, God accepts of nothing but what comes immediately from himself, and how can that matter come from his Spirit, which must be limitted in a Form?

Church-m. *By having a Form we know what to pray for, before we come to God, and so we come with a sence of what we go to beg for.*

Dissen. But still this does but strengthen the Argument, that you will not trust the Spirit of God, to indite the matter in you, but you will rather trust to Man, when as God hath said, I will give my Spirit to them that ask it; and our Saviour said, when you come before Men, Take no thought what you shall say, for it shall be given you in that same hour: And do you think that he who hath said he will do so for you, when

you

you appear before Man, (and in the Cauſe at the moſt of but a natural Life, for the Body) will leave you, and not give you what you ſhall ſay when you come before God, and for ſuch high things as are Spiritual eternal, and that which concerns the Soul: Oh, do not think it, what do you think Chriſt dyed for but for to be a Mediator? now if you come to go in ſuch exact Forms, and they be holy, what need is there of him to waſh your Prayers, he muſt ſtand by for nothing.

Church m. *Well, I wonder how you can ſpeak againſt them, being they are moſt of them taken out of the Scripture, ſure then you muſt over-turn the Scripture.*

Diſſen. You think you have done well now, but hear what the Scripture ſaith, He that addeth to it, let him be accurſed; now here is the Scripture, and the Traditions of the Fathers put together, and that which makes it the Sin, is the teaching of it for Truth, and making it the bounds of Communing; for let a Man be of what Principle he will, if he will but come to Church, and hear the Common-Prayer, he may Commune; where as on the other hand, let a Man be never ſo ſound Principled, if he do not come to hear the Common Prayer, he is no Communicant; ſo that it is the Compoſing by Men, and the Impoſing upon Men, which makes it the Sin; and beſide all this, as the New Teſtament was put to the Old, the Common Prayer was put to both; now of theſe things judge you where the error is, and if you have any more to ſpeak as to this Point, ſay on, or elſe let us paſs to ſomething elſe, what you pleaſe.

Church-m. *Say, what ſhall I ſay? ſay what I will, you will have it your way, and therefore I had as good hold my Tongue, and if you will go further, you ſhall propound what.*

Diſſen. No, I will not have my way no further then the Scripture will judge and try it, but ſince you have put it to me to ſtate the queſtion, pray let it be about the *Surplice*, why have you that Ceremony in your Church; and alſo the Croſs in Baptiſm; and Kneeling at the Sacrament? what mean all theſe Ceremonies in your Church; and after we have cleared theſe we will come to particular Points.

Church-m.

Church-m. First, *You say the Surplice, doth that offend you? I will tell you in all Ages, the Priests were to have Garments to distinguish them from other People; as in* Aaron's *time the Priests were to ware a Linning Ephod, and his Garments were to have Bells upon them, and so the Priests Garments were appointed by God, and they must do as God commanded them; and if so, why in this time may not the Priests go in such Garments as may distinguish them? for what did God do so for, but to distinguish them from the common People?*

Secondly; *You say the Cross in Baptism does also offend you, tho I am sory it should, for our Church do declare, when they do it, that it is in sign of bearing the Cross of Christ; and to show that they should not be ashamed of the Christianity into which they were Baptized.*

Thirdly; *You say Kneeling at the Sacrament, I confess these are Ceremonies of the Church, but yet they are good in their places, and as to this in particular, Can you come into Gods Presence with too much Reverence? do not the Psalmist say,* Come, bow down and kneel before the Lord your Maker? *and can there be too much Reverence in coming before the Lord in such an holy Ordinance?*

Dissen. You say in *Aaron's* time, you go a great way back, and that into the Law too, but Christ was the end of the Law, and of Righteousness to all that believe: [Mark] its to all that believe in him, its not to all that observe this and that Ceremony: Now when Christ and his Disciples went into the Temple to Pray and to Preach, do we read of their putting on the Priests Garments? no, and do you think when Christ Preached in the Mount, and in the Ship, and such places, that he had this and that Garment on? no, we read it not.

Church-m. *You talk of Preaching, we do not use the Surplice in Preaching, it is only in Prayer?*

Dissen. Well, in Prayer, do we read of the Apostles Praying in this or that Garment, or that when they Prayed in any place among a Congregation of People, that there was any Garments brought them to put on? No, but let me tell you, this was a Ceremony in the *Church of Rome*, and though now

Church did desent from her, yet not from this and the other Ceremonies which we have now in hand.

Secondly, You say the Cross in Baptism is a sign of their not denying the Christian Faith, but still it is more then you have Rule for in Scripture; for as I said before, the Apostle bid us walk as ye have us for example; now of all that they Baptized, we read of none that they Crossed.

Church-m. *No, I do not know how they should, when they did not know the Cross, for Christ had not then Suffered upon the Cross.*

Dissen. Pray, after Christ had Suffered we read of none of the Three Thousand that they crossed, but only in the Name of the Father, Son and holy Ghost they were Baptized; and you heard of no more; and why then will you go beyond the Scripture Rule?

Thirdly, You say, can there be too much Reverence in so holy an Ordinance; I answer, no, there cannot; but yet in the Temple there was not to be a Ring, a Bowle, a Pin more then God had appointed, and that was by a pattern shown to *Moses* in the Mount, and God will have nothing in his Worship more then he hath appointed; you would think it was a small matter for *Nadab* and a *Abihud*, when God had Commanded the Fire should not go out upon the Altar, and because they did let it go out, it may be it was through negligence; well, what must they do, the Fire which was upon the Altar, was holy Fire, and there was the Command it must not be let out? Well, but its out, must it not be lighted again, when God commanded it should be kept in? but you see for the doing of it they both of them lost their Lives; And yet here seemed to be a Command. Now if God will not have a Pin in the Temple, more then was in the Pattern, sure in his Gospel Temple he will have no more then his Son, and his Apostles set for an Example; and if for but lighting of the Fire without a Command, when a Command seemed to be imploy'd, there was Death for them that did it, how dare you injoyn any to Gods Worship, when you have no Command, for fear of the same Judg-

ment

ment to come upon you? Now our Saviour when he was ſate with his Diſciples, he took the Bread and bleſſed it, and gave it to his Diſciples; neither do we read that the Diſciples Received it Kneeling; and would you go to pretend to be more Holy then they, and more Reverent then they were; this ſhows you to be like *Saul* when God commanded him to ſpare none, yet contrary to God's Command, he out of his pretended Zeal, took of the beſt of the Flock; nay, and he did it for a good end, it was to Offer up Sacrifice to the Lord God, yet you ſee how God threatned *Saul* for doing it; and its poſſible *Saul* might do it in Zeal for God, but yet becauſe it was not according to Gods Command he threatned them with ſore Judgment: So that tho you pretend Reverence to God in his Worſhip, yet if you do more then God commands, it is Superſtition and Idolatry, and ſo come under the Sentance of God's Judgments, which he hath pronounced in ſuch a Cauſe. And as we have begun with theſe Subjects, *Baptiſm* and the *Lords-Supper*, there is more to be diſcourſed on both of them; and that is in *Baptiſm* the Ceremony of *God-Fathers* and *God-Mothers*; and in the *Lords-Supper*, who is the Subject of it; but firſt, why do you uſe *God-Fathers* and *God-Mothers* in *Baptiſm*?

Church-m. *Why, our Church is ſo tender of the good Youth, and for the bringing of them up in the Nurture of the Goſpel, that they would have that care taken for them, that if their Parents ſhould Die, they might not be loſt for want of care or looking after, and I think it is a good uſe.*

Diſſen. But who is ſufficient for theſe things, do not we ſee that many do promiſe and enter into this ingagement, that take no further care, and ſo we may conſequently conclude, that there are more Ruined by breach of Promiſe then there is Saved by having of them? beſide, we do not hear any Command for it, and I think its a piece of preſumption in Parents that if they ſhould Die before their Children be of years of Maturity, they then will commit them ſooner to an earthly Friend, rather then to that God that hath promiſed he will be a Father to the Fatherleſs.

Church-m. *Hold, hold, no, we do not think that any Friend can do for them as God can, this is your miſtake.*

Diſſen. How do you mean my miſtake; ſuppoſe you was upon your Death-Bed, and you were to ſend for me, and commit to my care an only Child, ſaying, you are the only Friend I can truſt this Childe with; well, I give you my Hand and Seal, that I will be as a Father to it: But notwathſtanding when it comes to the pinch you will not believe me, but ſet another to watch over me, to ſee that I diſcharge my Duty; Will not this ſhow ſome diſtruſt of my Faihfulneſs? you ſay you leave your Children to God, and I ſay, he hath promiſed to be a Father to the Fatherleſs; and he hath all Heaven and Earth to Rule and diſpoſe of as he pleaſe; but yet notwithſtanding this Promiſe, you will not put your truſt in him, but muſt have a *God-Father* to come in for a ſhare, and in their coming on they Promiſe and Vow that they ſhall do theſe things, forſake the Devil and his Works, the Pomps of this World; alas! a thing out of the reach of Man, for they cannot do it in themſelves, and much more in another; beſides, you diſtruſt the Providence of God in preſerving of them, when he hath by the ſame Providence taken you away from them; but if you had a Command for it, it were lawful for you to do it; if you had example from the Apoſtles, you had ſome ground for it.

Church-m. *I wonder you ſhould be ſo Ignorant, a Man ſo well verſt in the Scripture as you pretend to be, that you ſhould not know that the Apoſtles were in the firſt Age of the Church, and that where ever they come it was their Work to Preach and Convert, and Baptize ſuch as they did bring into the Church by their Preaching, and this was the Foundation of the Church, and adult perſons had no need of God-Fathers and God-Mothers; and you know the Apoſtle bid us watch over one another, and ſtrengthen one another, alſo to ſee that no Root of bitterneſs to ſpring up amongſt us, and trouble us.*

Diſſen. Well, I know the Apoſtle doth ſay ſo, but it is to the congregated Churches that he had gathered together, that they ſhould not let any Root of bitterneſs ſpring up amongſt them,

them, and that they ſhould watch over one another.

Church-m. *You ſpeak you know not what, if you oppoſe this; for as the Church was then made up of adult Believers, only ſo the Apoſtle ſpeaking to the Beleivers that ſhould not joyn with Heatheniſm or Jewdiſm, ſaid he, The Promiſe is to you, and to your Seed; and if ſo, is not the Seed of Believers in the Pale of the Church, and conſequenly ſuch as ſhould be watcht over, as well as grown perſons, nay more, for they are not of Years of Diſcretion to watch over themſelves, and ſo Love and Duty, both oblige us to the great Work, I think this is a plain Command.*

Diſſen. I muſt confeſs you have given ſuch an Argument as I believe ſome Thouſands of your Church could not have given, and I will take ſome time to clear it, and therefore I muſt beg your patience, and to that end I ſhall clear theſe Points in our particular Diſcourſe, becauſe we would not diſcourſe of General and Particular together.

Church-m. *Don't you think to put me off and to baffle the Diſcourſe, if we diſcourſe we will have things carried on as they go, we will not leave things behind, to come over again; for what concerns me in particular, concerns the Church in general; and ſo clear it to me, if I be not in the right of it, if it be not too much for you.*

Diſſen. Well, but I tell you, there is ſome things in our Diſcourſe that muſt be particular, but I will Anſwer you and your Church in theſe things in general, becauſe you deſire it; and *firſt* you ſay, the Church was made up of adult perſons, which is true, but what was the ſign of their Church-ſhip?

Church-m. *Why, it was Baptiſm, they were Baptized into the Church, and ſo became Members of the Church; and the Apoſtle tells them, the Promiſe is to you and your Seed.*

Diſſen. Well, then you make a Church by Succeſſion, and ſo make it National; but why do not you bring in the next Words; And as many as the Lord your God ſhall call? So that here muſt be a calling, before a Church-Member, and conſequently before Baptiſm, for they were not to be Churched before Baptized, nor Baptized before they Believe; and if ſo, how are Infants capable of being Church Members?

Church-m.

Church-m. *Its true, the Words run so, but yet it doth not Exclude Believers Children: and the Apostle said the other to comfort them, that they should not be all, but that God would plant and call more Churches to believe in him, and so the number should be increased; and further, it was to comfort the succeeding Churches, that it should be (viz.) the Promise to them and their Seed, as well as to the then present Believers and their Seed, so that I think there need no further clearing of this Point, that Children are Church-Members.*

Dissen. Yes, there wants a great deal of clearing, for you say, the Promise is to a Church-Members Seed. Pray let me ask you, How did God make his Covenant with *Abraham*, when God said unto him, *I will make my Covenant with thee, and with thy Seed, and thy Seeds Seed, and I will multiply it as the Stars of Heaven*?

Church-m. *Well, here you comply with me, that the Covenant is to Seeds Seed, and if so in the Law, why not in the time of the Gospel?*

Dissen. Well, I askt you how this Covenant run, you know that God said to *Abraham*, *But tho thy Seed be as the Stars of Heaven, yet in* Isaac *shall it be Blessed:* Was not *Ishmael* the Son of *Abraham*, and did not he pray for *Ishmael*? Well, said the Lord, I have heard thee for *Ishmael*, I will make him a great Nation; but nevertheless my Covenant will I establish with *Isaac*, and in *Isaac* shall thy Seed be Blessed: So that we see out of Believing *Abraham*, there came a Seed that was out of the Covenant, as well as a Seed in Covenant; and when *Rebeccah* had Conceived by one (Mark, here could be no Objection that these was two Seeds in her Womb, but by one) and that by one of the Promised Seed, our Father *Isaac*: nay, and the Children having not done Good or Evil; it was said, *Jacob* have I loved, but *Esau* have I hated; What then shall we say to these things? Is there Unrighteousness with God, God forbid? Read the 9th Chapter of *Romans*. Now will you allow *Isaac* to be a tipe of Christ or not?

Church-m. *Yes, certainly* Isaac *was a Tipe of Christ, and the Covenant*

Covenant that was made with Iſaac *and his Seed, is a Type of the Covenant made with Believers and their Seed in Chriſt.*

Diſſen. Well then, as the Covenant was eſtabliſhed with *Abraham*'s Children in *Iſaac* his Son: So the Covenant that God made with Believers and their Seed, is in Chriſt his Son; Now they that are not in Chriſt by Faith, are not in the Covenant, and ſo have no right to the Priviledges of it.

Church-m: *Well, but can we tell how is this in the Covenant, is it a ſecret Decree of God? And ſuppoſe my Child ſhould die (as many do) before they come to Years of Underſtanding, Muſt I ſhut my Child out of my Covenant for want of uſing the means? I ſhould think my ſelf much out of my Duty.*

Diſſen. Pray, in the time of the Law, what time was ſet for Circumciſion of the Children.

Church-m. *The eighth day was appointed of God.*

Diſſen. Was the Law to be obſerved very ſtrictly, might not they go beyond the bounds of it?

Church-m. *Yes, it was very ſtrict, they muſt not fail in one Point, they muſt not put a Pin in the Temple more then God had ordered.*

Diſſen. Well then, if they might not let the time paſs; might they do it before the time come?

Church-m. *No, God was to have his Law ſtrictly obſerved.*

Diſſen. Well then, do you think there was no Children died before the eighth day? and if they did, might not *Abraham* ſay as well as you, What ſhall become of this Child that is dead and is not circumciſed, and I muſt not go beyond the Law? No, no, ye do not hear *Abraham* in any place thus reaſon with himſelf; for if God is pleaſed to take them away before they come within

within the reach of the command, he muſt leave them to God and not ſearch into his Counſel, nor ſtrain his Command: Now as the time appointed by God in the Law was the eighth day, ſo the time appointed in the Goſpel is when they believe; *Believe and be baptized.* We do not read of one that was baptized before their Confeſſion of Faith in Chriſt. Now if they did before they have Faith in Chriſt, it is not their Baptiſm will ſave them; for it is believing, and not baptizing that will ſave them.

Church-m. *Why? do you think that when thoſe holy Families were baptized there was no Children among them?*

Diſſen. I cannot tell, but if there was, the Scripture tells us they all believed, and were baptized; beſides, Baptiſm and the Lords Supper are the two Ordinances of the Lord, & they that are not capable of the one, are not of the other; for he that eats & drinks unworthily, there is damnation for their Pains; and for Baptiſm, it is the ſign of being buried and ingrafted into Chriſt. Now for you to ingraft thoſe in Chriſt, which he hath not, is Perſumption.

Church-m. *Why, ſay you? Did not our Lord take little Children in his Arms, and ſay of ſuch is the Kingdom of Heaven, and except ye become like them, ye ſhall in no wiſe enter into the Kingdom of Heaven,* &c? *Why ſhould you exclude them which Chriſt hath included?*

Diſſen. You ſay true, Chriſt did take little Children, and bleſſed them; but did he call for Water, or Baptize, or did he order his Diſciples to do it? No, he ſaid, except you become as Innocent as theſe; that is, except by Righteouſneſs you become as clear of Original, as this Child is of Actual Sin, ye ſhall not enter into the Kingdom of Heaven.

Church-m. *Nay, now you talk like a Man that does not know the Scripture; Indeed you ſay Original Sin, and that in Goſpel time doth*

doth not the Apoſtle ſay, As in Adam *all died, ſo in Chriſt ſhall all be made alive, ſo that Original Sin as to its damning nature is taken away by Chriſt: And it is cleared by the Words of our Saviour, Except you become as this Child, you ſhall not enter into the Kingdom of Heaven; which implies they muſt be innocent, and if innocent, Original as well as Actual Sin muſt be done away.*

Diſſen. I think you ſpeak as if you did not know Original Sin is done away by Chriſt: This is a great Arminian Point, and this brings in our particular Points, in which we muſt leave the Church, becauſe I know not whether it be the general opinion of it, yea or nay; you ſay Original Sin in the Goſpel; Pray why doth the Apoſtle ſay, And by nature ye were Children of Wrath, even as others; now theſe were ſuch as lived in a Goſpel time. Now what ſay you, do you think the Apoſtle had not as great a light into the Priviledges of Chriſt's Death, as you have? and yet he tells them, Ye are by nature Children of wrath, and if Children of wrath, then Original Sin is not done away; for God cannot be wrath with thoſe which have no Sin; for if Original Sin be done away, then Actual Sin muſt ceaſe, for take away the Root, and the Branch dies, and ſo take away Original Sin, and Actual muſt ceaſe, for its by the Fall of *Adam* that we become guilty; now if Chriſt takes away that Fall, then we are innocent as *Adam* was. Now I do confer where & whom Chriſt redeems he waſheth away all Sin, Original and Actual; but yet we in Gods own Elect, from Original Sin, Actuals do break forth & run till God comes by his reſtraining Grace to work upon them, and make their Election ſure: Now if there were no Root, from whence ſhould all theſe Branches proceed; beſides, there may be many Arguments laid down to prove this Point, but you ſay the Word of our Saviour clears this Point to you, Except you become like this Child, *mark, it is like it.* that is, except by my Righteouſneſs, and Death, & Merits, you become of Original and of Actual Sin, as innocent as this Child is of the Acts of Sin, you ſhall not enter into the

Kingdom of Heaven. And now I will prove it, that Christ did not die for all, as you say, *As in* Adam *all died, so in Christ shall all be made alive*; the Apostle knew what he said, in *Adam* it is certain all mankind did die, and so by the Fall forfited all his Mercies, and did not only forfit all his Mercies, but brought temporal Death, and not only so, but spiritual Death also; and when Man was in this state he could no way help himself, but there he must lie, if God did not find out a way, and perish to all eternity. Thus we leave Man and go to God, from his fore-Knowledge, who knowing all the Transactions of Man in the World, and before Man was made, in his fore-Knowledge saw the state in which he was in; and that his Mercies might have a name upon the Earth, as well as his Justice, for 'twas said In the day thou eatest thereof thou shalt die; he provied a Saviour to pay the Price, and lay down Satisfaction, to Justice for a number of poor Souls, which he was willing to make the Vessels of Glory, to shew forth the Praise of his Mercies, in his redeeming Love: And now as in *Adam* all dies, so in Christ all are made alive, that is, all that are made alive: or thus, as in *Adam* he and his all fell; so by the Death of Christ, the second *Adam*, he and his all are made alive.

Church-m. *Why, was Christ dead in Sin, that he must be made alive as you say, he and his all was made alive, which imploys that he was dead with the Sinner?*

Dissen. Yes, it does imply a kind of Death, for as the Sinner had Sinned, and Christ took upon him their Sins, he become the greater Sinner by imputation, and so he having ingaged to God for the Elect. God's Justice did no longer look upon the Sinner for Satisfaction, but upon Christ, he having taken upon him the Debt which they were to have paid; he could not sit down at the right Hand of God, in the Throne of his Glory of Redeeming Work

Work, till he had ſatisfied Juſtice, and that muſt be by his Death, and thereby his overcoming of Death, he purchaſed his Life, and with him the Life of all his Elect, and then he aſcended with boldneſs, to the glorious Throne of his Father, in the face of Juſtice to take to himſelf the glory of Mediating and Redeeming works; and theſe, and none but theſe, which are the Redeemed, and are of his Elect, and are called by his Grace, are fit Subjects of the Lords Supper; for he that Eateth and Drinketh unworthily, Eateth and Drinketh Damnation to himſelf: So that the Ordinances of Chriſt's Baptiſm and the Lords Supper which is inſeparable as I have ſhewed you before, is of Right to none but Believers.

We may meet again, if God permits, to Diſcourſe further, but now I muſt bid you Farewel, for it is late.

Church-m. *I ſhall be glad of the Opportunity, and ſo for this time,* Farewel.

FINIS.

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